

A
SERMON

PREACH'D on *Easter Sunday,*

AT

Little Oakly, in the County of Essex,

Near Harwich, 1707.

COLL. 3. ver. 1.

If ye then be risen with Christ, seek those things that are above.

By JOSEPH PERKINS, late Curate there,
who upon *May* the 24th, 1707. made Oath before the Right Worshipful Sir *William Withers* Kt. that he heard the Voice of an Angel or Spirit speaking to him two several times in one Night.

If an Angel or a Spirit has spoken unto him, let us not fight against God. Acts 23. ver. 9.

I heard thy Voice O Lord, and was afraid. Hab. 3. 2.

And they said unto Moses, speak thou unto us, and we will hear: but let not God speak with us lest we dye. Exod. 20. 19.

For who can hear the Voice of God and yet live?

Nocte gravem fomno tetigit mihi spiritus Aurem:
Angelicum audivi, nocte silente sonum.

London: Printed and Sold by *H. Hills*, in *Black-fryars*, near the Water-side. For the Benefit of the Poor. 1707.



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The PREFACE to the READER.

Christian READER,

I*T is commonly taught, both from the Pulpit and from the Press, that Miracles are now ceas'd. But those that thus confident'y teach this Doctrine, would be of another mind, if they knew what I know, and what I have openly declar'd before several Magistrates and other Gentlemen, upon Oath, That I heard an Angel or Spirit speak to me two several times, within the space of an Hour, or thereabouts, in one Night. And that this was no ordinary or natural Voice, appears by this, that all natural Voices are framed and formed by natural Organs, or Instruments, as the Tongue, Throat, Pallat, Teeth and Lips, according to that old Logical Distick, viz.*

*Instrumenta novem sunt guttur, lingua palatum,
Quatuor & dentes, & duo Labra simul.*

But in the forming of this Voice, there were none of all these Organs, no more than there was in that Voice which Moses heard speaking to him out of the Bush, or in those Voices, when God spake to Abimilech, and others, in Dreams, or in that Voice which St. Paul heard as he was travelling to Damascus, Acts 22. as I certainly know. When I first heard this dreadful Voice, which was but in three Words, I started out of my sleep in great Horror and Astonishment; and when I had a little recover'd my Spirits, I well hop'd that it had been a delusion, or fancy, not without great fear that it was a real Voice: And then I desir'd Almighty God in my Prayers, that if it were a real Voice, I might hear it again; and withal I prayed that I might know the Reason why he spake to me in that dreadful manner. Whereupon I had no sooner compos'd myself to sleep (which I hardly did through fear and Amaze-

ment) but I heard the same Angel or Spirit speaking to me again the second time, in three words more, and telling me withal, the very Reason why he spake to me at first, which exactly answer'd both my Petitions, and gave me full and undoubted satisfaction and Assurance, that an Angel or Spirit had spoken unto me.— What the very words were I shall not discover as yet, but in due time I will, tho' it be to my own Shame and Sorrow. In the mean time I do hereby convince the People of this Nation of two dangerous Errors.

The first Error is that of the Saduces heretofore, and those Prophane Atheists amongst us now, who say there is no Angel nor Spirit, nor God, nor Devil.

The second Error is that of our Modern Divines, whether Conformists, or Nonconformists, who both falsely teach that Miracles are already ceas'd.

Let all therefore that read this Relation, fear and tremble, and repent, and know for certain that there is a terrible God, and that -here are immaterial Beings, Angels and Spirits, separated from their Bodies. That they can, if God commands them speak with an audible Voice, without the help of corporal Organs, as this Spirit did to me, when I was on Board the Ship Devonshire, in Cadiz Bay, Capt. Halton Commanding that Ship, and Admiral Russel Commanding the Fleet.

I intend to give a fuller and larger Account of this matter hereafter! In the mean time I desire all Men to forbear scoffing, mocking and deriding me, (as some did in Exeter) And when I Preach, as I did lately at Poplar, and at Trinity Chappel in St. Martin's Parish in London, and at Roderhith, June the 15th 1707. I desire all my Auditors to hear me with Reverence and Attention, equal and proportionable to that ardent Zeal, and fervent Charity, that is in me, and is the only motive in me, as it was in all the blessed Apostles to Preach the Gospel; See Bishop Sanderson's Sermon on Gen. 20. v. 6. concerning Supernatural and Divine Revelations.

I O. PERKINS.



COLL. 3. V. 1.

If ye then be risen with Christ, seek those things that are above.

CHRIST's Resurrection is the Pledge and Earnest of ours ; had he not risen, neither should we : The gates of Death had been barr'd upon us, and the gates of Heaven had been shut up against us ; and we should have been covered with eternal Shame and Infamy. But now Christ, like another *Sampson*, has broken through the Gates of Death, and opened unto us the Gates of everlasting Life : Our Head is risen indeed, and we in him : *If ye then be risen with Christ, seek those things that are above.*

The Text is to be understood of Christ's Corporal Resurrection from the Grave, and of our Spiritual Resurrection from the Death of Sin unto the Life of Righteousness ; as if our Apostle had said, If ye be risen spiritually from the dead, as Christ is Corporally, then *seek those things that are above.*

In which Words, we may consider

I. A Duty enjoyn'd [*Seek*]

II. The Object of that Duty, or what we are to seek, [*things above*]

III. Thirdly and Lastly, the Reason why we are to seek the things above, and that is, because we are risen with Christ. *If ye then be risen with Christ, &c.*

And first of the Act or Duty [*Seek*]

God has made nothing to be idle ; every thing in Nature does accomplish its end by Motions and Operations ; and therefore much more Man, who is born to Labour. When God first made Man, he plac'd him in the Garden of *Eden*, not only to sleep in it, or spend his Days idly in the pleasant Walks thereof, but to dress it and keep it. After *Adam's* fall, God laid this Charge upon all his Posterity. *In the sweat of thy Face shalt thou eat Bread* : Which is to be understood

as well of the sweat of the Brain, as of the Brow ; so that all Men must sweat before they eat ; as well those of Profession, as those of Occupation. There must be no Cyphers in God's Arithmatick, no slothful Servants in his Vineyard. We must not hide our Talent in a Napkin, but carefully improve it by our earnest seeking the things above. Here in this World no Man may sing his Soul a sweet *Requiem* with that Rich Man in the Gospel : Soul, take take thy rest, thou hast much goods laid up for many years yet to come. For in Heaven alone, which is our Father's House, there are many Mansions to rest in. In this World, which is out of our Father's House, there are not many Mansions, no not any Mansions to rest in, but only Vineyards to labour in : And that Penny, by which is meant Eternal Bliss, is promised to the Workmen. *Non dormientibus pervinit Regnum Cælorum, nec otio aut desidiis torpentibus Premium eternitatis promittitur, sed vigilantibus & bene viventibus*, saith Leo. The Kingdom of Heaven falls not to the Sluggard's share, neither is Eternal Life promised to wicked and slothful People, but to those that diligently seek the same, and are vigilant in the works of Godliness. Here in this world we may not stand still ; for that is reprov'd, why stand ye still all the day idle ? We may not sit down, for that is reserv'd for another and a better Life ; when many shall come from the East, and from the West, and shall sit down with *Abraham, Isaac and Jacob*, in the Kingdom of Heaven. But we must imploy all our time in seeking the things above. We see things here below will not be come by, without much seeking, and do we think that things above will drop into our Mouths, without our seeking the same ? No : He that will find must seek : without seeking nothing can be had. Our Saviour tells us, That the Kingdom of Heaven suffers violence, and the violent take it by force. That an Earthly Kingdom should suffer violence, is not strange : We see it some times to our grief and loss ; but the Kingdom of Heaven should suffer violence, this is strange indeed ; yet not so strange as true : But this must not be understood of any strong-handed, or outward violence, but of an inward a spiritual violence, striving to enter in at the
streight

straight gate. For tho' God be not content that we should offer violence unto Men, but excludes all Robbers and Rebels, and Murderers, and extortioners, and all violent Persons out of the Kingdom of Heaven; yet is he well content that we should offer violence unto himself, and by the force of our Prayers, spoil him and rob him, as it were, of his Eternal Treasures. *Et quo quisque violentior eo sanctior.* And the more violent any Man is thus after God, and the things above, the better Christian is he, and the nearer to Heaven. When our Saviour tells us of a Pearl, by which is meant eternal Bliss, he telleth us that all wise Merchants, that is, all good Christians, must seek for the same. When he tells us of a Crown, he says, we must strive for it, and run exceeding swiftly: For no Man is Crown'd before he strive. When he tells us of the Bread of Life, he bids us labour for it, labour not for the meat that perisheth, but labour for the meat that endureth unto everlasting life; where he speaks by way of Comparison, that is, do not so labour for the meat that Perisheth, as to neglect the Meat that Perisheth not. and first seek the Kingdom of God, and the Righteousness thereof; that is, above all other things. The desire of things useful for this Life is needful, but the desire of Heaven, and Heavenly things is most necessary of all: This is like Mary's Part, which shall never be taken from her. But alas! there is continual seeking up and down the world, insomuch that if a Question were ask'd, what all men in the world are busie in doing? It might be answer'd in one word, [*Querunt*] they seek: We are all (as the Psalmist speaks, *Generatio Querentium*, a Generation of seekers. But what do they seek? Why some seek Riches, and the Mammon of this world, and hearken to the Merchant's of Janus, saying, *Querenda pecunia primum*; first seek money before Virtue, rather than to the Ministers of Christ, *Primum querite regnum Dei*; first seek the Kingdom of God. Never had any Nation more exhortation to seek the things above, than this has had; and yet how few do practice it aright? Pliny tells us, that there are certain Trees that are called, *Arbores indociles, quæ in alienas non commeant terras*: Trees that are indoci-

ble to live any where but where they first grew. Think me not blind if I tell you, that I see many Men walking in this world like Trees that are indocible, to any thing save to the course of this world, wherein they were born and bred; they can fashion themselves to the search of Earthly Riches; as for the search of Heaven, and Heavenly things, this we cannot teach them tho' we labour it never so much. This they think is an unprofitable search: they desire not to be conversant in it. The common cry is, *Quis ostendet nobis bona?* Who will shew us any good Bargain or any good Purchase? But alas! how vain how fickle and unconstant the greatest Riches of this, world, are, who knoweth not? They often times take them wings and fly away, and leave us behind to lament and bewail the loss of them; or else our thread is cut, and we drop away, and leave them behind, and theres an end of the greatest Riches, we can neither secure them from the spoil of others, nor can they secure us from the wrath of God: Howsoever part we must either sooner or latter, perhaps before to morrow; *Stulte hanc nocte*: Thou Fool, this Night shall thy Soul be requir'd of thee, then whose shall those things be thou now callest thine: Howsoever, (as I said but now) part we must; if they leave not us while we live, certain it is, we must leave them when we die. It should be our Wisdom therefore not to lay up our Treasure upon Earth, where Moth and rust doth corrupt, and whee thieves break through and steal; but we should lay up our treasure in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through and steal, We must not busie our selves too much with anxious thoughts about the things of this world, that it be not said unto us as it was to *Martha*, *τὸ βόλξει πρὸ πολλὰ*, thou art troubled about many things. We ought so to use the world, as if we us'd it not: Passing through the vale of Misery, (that is the World) we should use it as a well, from whence to draw a little water to quench our thirst, and supply our necessary occasions: But we should be careful to drain it from the Mud; that is, using the World to keep our selves unspotted of the World. How much of the World should satisfie and content a Christian, we may learn from an Heathen Poet, *Juvenal*.

Men

— *Mensura tamen quæ*

Sufficiat census, si quis me consulat edam :

In quantum fitis atque fames & frigora poscunt.

No Man that is to travel a long difficult Journey, would willingly burthen himself with any unnecessary weight : Neither will any wise Man, who diligently seeks the things above, and travels towards the *Cœlestial Jerusalem*, over-charge himself with the Riches and Cares of this World ; having renounced the World, with all the covetous desires thereof, he will not be very diligent and solicitous all his days, how he may lade himself (as the Prophet speaks) with thick Clay. We read in *Genesis*, that *Abraham* was very Rich ; but there is a *Latine Translation* which saith, *Abraham was very Heavy*. And it is observ'd by those that are skill'd in Hebrew, that the Word in the Original indifferently bears both significations, to intimate unto us, that Riches are of themselves an heavy burthen, and do oftentimes hinder Men from attaining of Heaven, according to that saying of our Saviour, *It is easier for a Camel to go through the Eye of a Needle, than for a Rich Man to enter into the Kingdom of Heaven*. If thou set thy Heart upon Riches, they will likewise set themselves upon thy Heart, and lye so heavy upon thy Heart, that they will weigh and press thee down with thy Heart into Hell : They breed such and so many Distractions, that they leave no time for that *unum necessarium*, that one thing necessary. This I speak not to condemn all kind of seeking the things here below : For every Man must seek and provide for things necessary, namely for those of his own Household ; otherwise he hath deny'd the Faith, and is worse than an Infidel. But I speak of the immoderate seeking, and inordinate desire of many, who are so wedded to their Wealth, that they make Shipwrack of Faith, and of a good Conscience, for a little filthy Lucre. If thy Resolutions have been or are according to the common practice of the World, *quocunque modo rem* : To gather Treasure, and to feather thy Nest, either by right or wrong ; If thou canst dispense with thy Conscience so as to take advantage

vantage of thy Neighbours, either Poverty to oppress him, or simplicity to cheat or circumvent him; if thou hast adventur'd to encrease thy Substance by Usury or Bribery, by Symony or Flattery, by Perjury or Hypocrisie; by Men-pleasing, or time-serving, &c. and then thou mayst be sure that thou art still buried in the Cares of the World, and art not risen with Christ, neither dost thou seek the things above.

Others there are that seek, but it is for Honour and Promotion, and to be above others, as the Ambitious: That stick not to swim through a Sea of Blood, to get within the reach of a Crown; that turn the World into *Aceldama*, a field of Blood, and stir up War and Tumults for the sake of Glory and Praise, and popular Applause: Like *Hannibal*, who travell'd over the *Alps* to be talk'd of, on whom the Satyrist bestow'd this sharp Reflection.

— *I Demens & Sævas curre per Alpeis,
Ut Pueris placeas, & declamatio fias.*

But alas! Beloved, *Honores Mundi sunt tumores mundi*. The Honours of the World are but the Waves of the World, which Christ taught us to contemn, and tread under foot, when he himself walked upon the Waters. They are but a vanishing shadow; Men themselves in their most flourishing Estate, are altogether Vanity. See it in *Hammon*, that Fortune's Fool to day dining with the King and Queen, and to morrow hanging on his own Gibbett. See it in *Holofernes*, shaking the City with his fear, and suddenly his Head brought in a Waller, by the Hand of a Woman. See it in that *Samaritan* Prince, who this day leaned on the King's shoulder, and the next day was trodden under foot of the People.

Those that by Rebellions, Wars and Blood-shed, have made a great Confusion and Disturbance in the World, how suddenly do they consume, perish, and come to a fearful end; even as a Tale that is told, so shall their Image vanish out of the City. As *Nebuchadnezzar's* Image had an head of Gold, but Feet of Iron and Clay, so is all the glorious Pomp of Worldlings; Golden in the beginning, but the end thereof is
Dust

and Ashes, and Shame: Only with the Godly is durable Honour, which is not extinguished by Death it self: For tho' their Bodys are buried in Peace, yet their Name endureth for evermore. The Memorial of the Righteous, when envy and Calumny have done the worst it can to blast, shall yet be blessed: But the Name of the Wicked, when Hypocrites and Flatterers have done their best to prevent it, shall rot notwithstanding, as Bishop *Sanderson* has it, and there's an end of all their Honour.

A Third sort there are that seek, but it is for Pleasure, and Worldly delight, and as *Esau* sold his Birth-right for a Mess of Pottage, so these sell their Inheritance of Heaven, for a little Worldly Pleasure and Delight. But this as the Prophet speaks from the Mouth of God, is to sell our selves for nought, *Isa.* 52. 3. (and as Bishop *Sanderson* upon that Text says, to barter away, *Cælum pro Cæno*, Heaven for Dirt, Paradise for an Apple our selves, (that is our Souls) for nothing. For alas! all our most fortify'd Delights are but like Children juttled down with a fillop, a Shadow, the very Dream of a Shadow, and no better than *Jonathan's* sweet Hony-comb, which being but tasted, was like to have cost him his Life; Or like the Traytor *Judas's* suggar'd-sopp, which did but make way for the Devil to enter into him. Suppose we spend all our time in seeking them, all will prove but *infructuosus labor*, unprofitable Pains: Suppose we find them, all will prove but *fallax suavitas*, deceitful Sweetness; like that of St. *John's* Book, sweet as Honey in the Mouth, but bitter as Gall or Worm wood, yea, as rank Poyson in the Stomach. *Momentaneum est quod delectat, sed eternum quod cruciat*, saith St. *Augustine*, The Pleasure is but for a Moment, but the Torment is for ever. Know they not that it will be Bitterness in the latter end? Shame, Sorrow, and bitter Repentance? and this is the best end imaginable of such bad beginnings: But without Repentance, Death, Eternal Death not to be avoided. What Fruit had you then in those things whereof you are now asham'd? for the end of those things is Death. They bring with them the Stings of Conscience here, and the wrath of God hereafter. *Seneca* an Heathen Man can tell you,

you, that *Summa voluptas, voluptatem contemnere*. The chiefest Pleasure is to contemn all Worldly Pleasure: And they that make this Life meerly a Pasttime for Pleasure and Delight, shew, saith the Wise Man, *that their heart is Ashes, and their hope more vile than the Earth they walk upon*. Seek we must, but neither Profits, nor Honours, nor Pleasures, for after these things do the Heathens seek, but *τὰ ἄνω ἐκζητεῖτε*, seek those things that are above; for they are the true Object of our seeking, and my second part.

The end of Man which is Happiness, consisteth not in any thing here below. It cannot be imagin'd, that he, for whom the World was made, but that he should have some end more excellent than the World. This World is the place wherein we were born and bred: but we Christians were not born for the World, or only to enjoy the things of the World, but we seek for better Riches to be possess'd and enjoy'd in the World to come. We Christians were born for higher matters than any here below; we should not therefore be so base minded as to admire them. Here we have no abiding City, but we seek one to come: Here we must not lay up our Treasure, where Moth and Rust doth corrupt, and where Thieves break through and steal; but we must lay up our Treasure in Heaven, where neither Moth nor Rust doth corrupt, and where Thieves do not break through and steal. *Lactantius* speaking of Man's Creation, saith thus: *Homo incedit erectus in Cælum*: Man goeth upright with his Face towards Heaven. *Os homini sublime dedit Cælumque tueri, Jussit.*

God gave Man a lofty Countenance, a Countenance behold the Heavens, whereas other Creatures hang their heads downwards towards the Earth, the Centre of the World, from whence they were taken. Beloved, if Nature would not have us *moles*, but teaches us to carry our heads aloft, certainly Grace should teach us much more to mount our hearts and affections towards Heaven, and Heavenly things. And this we might easily perform, if we could but fashion our affections and desires as Nature has fashion'd our Hearts. Our Hearts are broad above, and close beneath: The Basis, or Broader part upwards towards Heaven and Heavenly things; The

The *Conus* or narrower part downward towards the Earth and earthly things. Here we have no abiding City : Here we are but Strangers and Pilgrims. Now why are Christians called Strangers and Pilgrims ? So long as they tarry here upon Earth they are both Strangers and Pilgrims : Strangers, as belonging to another Country, and Pilgrims, as having here no abiding City. This true, in regard of time and continuance the wicked also are Strangers upon Earth, as well as the Godly, but in heart and affection they are not so : for neither know they any other Country, neither desire they any other : Here they would build them Tabernacles, set up their rest here : They would make Earth their Heaven, and Earthly things their Paradise. Their Desires and Affections are wholly bent upon the Earth : their thoughts earthy : they mind only earthly things : higher than earth in their thoughts and affections they cannot go. *O curvæ in Terras, Animæ, & Cælestium inanes !* They may truly say with the Psalmist, tho' in a far different and in worse sense : *Adhæsit Pavimento :* Our Soul cleaveth to the Dust.

But the Godly Man accounts himself a Stranger upon Earth not so much for his short continuance upon Earth, but because he is a Burgess of Heaven, a Cittizen of the new *Jerusalem* which is above. Tho' he walk upon Earth, yet his Conversation, as St. Paul speaks, is in Heaven. *Tho' he So journ upon Earth, yet he will not dwell there : He is risen with Christ, and had set his Affections on things above.* And hence it is, and in this sense, that *Theodore* termes a devout Christian Animal *alatum*, a winged Creature : *Quia dum in Terris versetur ut Animal, ut Avis tamen in sublime volat :* Because tho' his body so journs upon Earth, yet his soul like a bird soars up to Heaven. Devout Christians are like the Eagles, to whom they are figuratively compar'd, they seek and scent the things above, Christ Jesus their Prey. And hence it is that Holy David cries out : *Wo is me that I am constrained to dwell with Mesech, and to have my habitation among the Tents of Kedar :* And O hat I had, or who will give me wings like a Dove ; for then would I fly away and be at rest. And St. Paul, after he had been taken up into the

the third Heaven, and had seen the Glory of the Celestial *Jerusalem*, desired to be dissolv'd, and to be with Christ. And it was the Prayer of good Old *Simeon*, after he had seen Christ in the Flesh, *Lord, now lettest thou thy Servant depart in Peace*. And it has been the Custom of all God's Saints and Servants to account the most precious things upon earth to be but as dung in comparison of those things that are above.

Now if any man shall ask me, what the things above are, They are some times called, the Light of the Lord in the Land of the living : Some times, the Kingdom of Heaven : Some times, an inheritance immortal and undefiled, and that fadeth not away : Some times, the Glory that shall be revealed, some times eternal Life, and in a word all those ineffable and unconceivable blessings which God has prepared for them that love him : These are the things above, and these are the things we are to seek ; which if we will find, we must repent of dead works, believe the Gospel, keep the Commandments, live soberly righteously and Godly in this present World : we must pray without ceasing, and frequent the holy Communion ; And when the Church calls upon us, (as she does this day) *Sursum Corda*, lift up our hearts, we must answer in doing as well as in saying ; We lift them up unto the Lord.

I come now to the motive why we should seek the things above, and that is, because we are risen with Christ. Now we are said to rise with Christ two ways, *Sacramentaliter*, & *efficaciter* as *Zanchy* observes.

First *Sacramentaliter* : For in Baptism all the Fruits of Christ's Death, Burial and Resurrection are sealed unto us on God's part : and we on our parts promised to renounce the World, the Flesh and the Devil, and to continue Christ's faithful Souldiers and Servants unto our lives end. Our sins then are two ways mortified and subdued : First by the Remission or not imputing of them purchased by the Death and Resurrection of Christ, which is our Justification ; And Secondly, by our daily dying unto sin, which is our Sanctification.

Secondly, we are said to rise with Christ effectually : For as in *Adam* all dye, so in Christ shall all be made alive.

As our first Parent *Adam* the whole Nature of Mankind; and look what he did, we did, and what he sinned, we sinned; so Christ the Second *Adam* took our Nature upon him, and stood in our place: and look what he did, all the Faithful did with him, when he suffer'd, all the Faithful suffer with him, and when he rose again, all the Faithful rise with him. And to what end were we raised, but that we should become new Men, new Creatures; to walk in newness of Life; they that are still the same they were before, if unholy, unholy still, if filthy, filthy still, these Men are not risen with Christ.

They have not put off the Old Man, which is corrupt, nor put on the New Man which after Christ is Created in Righteousness and true Holiness. Christ hath put all his Souldiers into another order: They are pure, unblamable, shining as Lights in the midst of a crooked and perverse Generation. They are risen with Christ, and therefore are conformed and like unto him. Now ye know that he, after he was risen from the dead, did not converse with the Men of this World, but lived as it were, in an Heavenly manner. And the more thou art conformed to Christ thy Captain, the nearer thou art to life and happiness: And the more thou art conformed to the course of this World, the more of the Corrupt Old Man abideth in thee: And it will highly concern thee to know whether thou be risen with Christ or no; without this knowledge and assurance that thou art risen from the Death of Sin, unto the life of Righteousness, out of darkness into his marvellous Light, out of the Kingdom and Power of *Satan*, into the Kingdom of God; thou canst have no true Joy nor Comfort. For what true Joy or solid Comfort can such an one have, that is unresolved and doubtful in a matter of that high concern? That therefore thou mayest deal roundly with self, in the Tryal of thy Heart, and not deceive thy self upon false Grounds (as many thousands do) Examine thy self by these two Rules, which Bishop *Sanderson* has prescribed to that end, *viz.* Universality and Constancy. There is no better way to make this Tryal whether thou be risen with Christ or no, than by the newness of Life, and heavenly Meditations

ditions: Dost thou hear God's Word with Joy, and art thou well pleased with every part and parcel thereof? Dost thou receive it with Meekness, without Wrath and Anger, when its applyed home to thy Bosom Sins? Dost thou bewail thy Sins with Tears? Dost thou stoutly oppose all thy secret Corruptions and thy Master Sin? Dost thou abhor those Sins wherein thou formerly delightedst? Art thou zealous for God when thou hearest his holy Name Dishonoured, by Oathes and Curses? Art thou equally bent to keep all his Commandments, and equally set against every evil way? Art thou Faithful and Loyal to thy Sovereign? Art thou thou Sober in thy self, and Charitable to the Poor? Art thou upright and just in all thy dealings with God and Man? Art humble and lowly in Heart, and dost thou constantly persevere in well-doing, these are indeed comfortable Signs of true Grace and Sanctification in the Heart, That thou art translated out of the Kingdom of Darkness into God's marvellous Light, that thou art brought out of the state of corrupt Nature into the state of Grace: That thou art risen with Christ here, and shalt hereafter be raised to live with him for evermore; which God Almighty grant for the Merits of the Death and Passion of his Son Jesus Christ our Lord.

To whom with the Father and the Holy Ghost, be all Honour and Glory both now and for evermore. Amen.

FINIS.

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